

THE LATTER-DAY SAINTS'
MILLENNIAL STAR.

[ESTABLISHED 1840.]

"There is no pleasure beyond the rules of righteousness toward others; there is no pleasure in what injures another."—WATKINSON.

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PRESIDENT YOUNG'S BIRTHDAY ANNIVERSARY.

ON the first of the present month the saints in Zion celebrated in a very fitting manner the one hundred and seventh anniversary of their great leader, President Brigham Young. Each succeeding year seems to add new lustre to the name of that remarkable man who has been justly styled, "the Moses of this dispensation." Brigham Young was a God-made man, raised up by the Almighty to lead His children to the promised land as surely as was Moses of old. The Lord made a wise choice when He selected him to stand at the head of His Church, when death had robbed it of its founder, the Prophet Joseph Smith. The marvelous works accomplished by President Young proclaim his divine calling and stand as witnesses that the God of Israel lives and is still interested in the temporal and eternal salvation of His children. The *Deseret Evening News* of the 1st inst. thus speaks editorially of the man who is "great in the mouths of wisest censure":

"Brigham Young was a great man, and his greatness was never more conspicuous than when he was confronted by adversaries. He never soared to more sublime heights than when the storms of adversity raged. At such times his master mind asserted itself. He was specially endowed for the mission he was called to perform. Through his unswerving faith, his loyalty, and wisdom, he became truly a savior upon Mount Zion.

"Throughout the long career of Brigham Young, his faith, fidelity, and wisdom were often tested and proved. During the dark hours

of the Church in 1836, when the spirit of apostasy was manifested even among the Twelve, he stood by the Prophet and sustained him with all his might, and without doubt, the valiant stand he took overcame the spirit of apostasy. 'I rose up,' says President Young, 'and told them in a plain and forcible manner that Joseph was a prophet, and I knew it; and that they might rail and slander him as much as they pleased, they could not destroy the appointment of the Prophet of God; they could only destroy their own authority, cut the thread which bound them to the Prophet and to God, and sink themselves to hell.' That was a time when earth and hades were leagued together against the Prophet and the Church, and many knees faltered. Not so Brigham Young.

"There came a still darker hour, if possible, when the Prophet and Patriarch had been slain by assassins, and the saints were driven from their homes in Nauvoo. They well knew that the mob thirsted for their extermination, and they hastened to leave the borders of civilization to wend their way toward the valleys of the mountains, where they hoped to be able to worship God unmolested. Never had the faith, the genius, the determination of the leaders of the saints shone forth in greater splendor. Ancient Israel, in captivity, laid aside their harps, as their eyes filled with tears when they remembered Zion, but this latter-day Israel took up the fearful journey toward the West, praising the Lord in song and dance. And yet they knew not what the end of that hegira would be; but they were inspired with confidence, by the faith of their leaders. The character of Brigham Young is portrayed in that historic journey. His paternal care was extended to each family in the camps of Israel, as far as possible. Even the animals were the objects of his solicitude, and many a time his eye would detect that a horse had too tight a collar, and he would see to it that it was relieved. The journey proceeded with music and song. It was an exodus. But it was also a jubilee. The saints rejoiced at the prospect of leaving the mobs behind and obtaining their full rights under the American flag.

"The career of Brigham Young is a continuous chain of manifestations of the great qualities that sustained him during the trials of apostasy and the exodus. Consider the firm, and yet loyal, stand he took during the stormy period in the history of Utah when the Territory was threatened with war, owing to the false representations by unscrupulous anti-'Mormons.' There can be little doubt that the plans laid by him and the earnest words he addressed to the Peace Commissioners, decided the controversy at that time. President Young thanked them for the proffered 'pardon' but stated that he was conscious of no offense. He stated that the saints were loyal, and had ever been law-abiding. He reminded the commissioners that the Government had permitted mobs to plunder and burn the houses of the saints, and to drive them from one place to another, without ever sending any troops

for their protection. He protested against sending any armed mobs into the midst of the Territory, and boldly told them that the saints would defend themselves as best they could, if they were molested. He told the commissioners that the saints would leave their homes, lay their cities in ashes and reduce the valley to a desert, rather than once more relinquish their houses and gardens and fields to a mob. 'If you want war,' he said, 'you can have it; but if you wish peace, peace it is; we shall be glad of it.'

"This was not the language of defiance; it was no idle boast; it was the expression of faith in God and the invincible strength of innocence. And the outcome justified the address. The commissioners recommended peace.

"Brigham Young, like all true Latter-day Saints, was loyal to his country. He remained true in circumstances in which his traducers of to-day, with their small souls, would have become rebels and traitors. Not an act of disloyalty has ever been found recorded against him. During the exciting times of the past, he, like other public speakers in times of excitement, may occasionally have given utterance to sentiments which in the light of to-day and if the circumstances under which they were uttered are not considered, may appear disloyal. But similar utterances may be found in the sermons and writings of every great leader of men. When the acts of President Young and those with whom he was associated are scrutinized, nothing but patriotism and loyalty is found. The hearts of those brave Pioneers were true as steel."

The following extracts, taken from sermons by President Young, reveal the character of the man who, though dead, still lives in the hearts and memories of his people:

"I appeal to men in this congregation who have lived for years in the society of the world, who are judges, sheriffs, merchants, mechanics, and farmers, if anything was ever alleged against their character until they joined the Latter-day Saints. But where are your friends now in the world? The ancient saints were and the saints of latter-days have been driven from pillar to post, their name a hiss and byword and their character traduced to the lowest degree. Your former friends have now found out that you always were miserable creatures, that they never did have confidence in you, that they always knew that you would prove dishonest. This has been the character given to the saints in all ages."

* * * *

"Never let anything go to waste. Be prudent. Save everything, and what you get more than you can take care of yourselves ask your neighbors to help you. Gold is good for nothing only as men value it. It is better than iron or sandstone, or limestone, but not half so good as the soil from which we raise our wheat and corn. The children of men love it, they lust after it, and are willing to

destroy themselves and those around them over whom they have any influence to gain it."

* * * *

"A man has no right to property unless he has use for it. It is impossible for a man to have money enough to justify him in salting it down, or in other words, putting it away in a chest, there to lie doing no manner of good either to himself or to his neighbor. If you have more oxen or cattle than you need, put them in the hands of other men and receive in return their labor. If a man is worth millions of bushels of wheat and corn he is not wealthy enough to let his servant girl sweep a single kernel into the fire. Let it be eaten by something. I have not had flour enough in the time of my greatest abundance to let my children waste one morsel of bread. No, I would rather feed the greatest enemy I have on earth than have it go into the fire. Money is not real capital. It bears the title only. True capital is labor, and it belongs to the laboring classes. They only possess it. It is the bone, sinew, nerve, and muscle of man that subdueth the earth. This power tears down mountains and fills up valleys, builds cities and temples and paves the streets. In short, what is there that yields shelter and comfort to civilized man that is not produced by the strength of his arm making the elements bend to his will?"

* * * *

"If on the Sabbath day when we are assembled here to worship the Lord, one of the elders should be prompted to give us a lecture on any branch of education, is it outside the pale of religion? I think not? If any of the elders are disposed to give a lecture to parents and children on letters, on the rudiments of the English language, it is in my religion, it is part of my faith. If an elder shall give us a lecture on chemistry, astronomy or geology, our religion embraces it all. It matters not what the subject be if it tends to improve the mind, exalt the feelings and enlarge the capacity. The truth that is in all the arts and sciences forms part of our religion. Faith is no more a part of it than any other true principle of philosophy. Were I to give you a lecture to-day upon farming would I be speaking upon a matter that transcends the bounds of our religion? Agriculture is a part of it as well as any other truth. What it does not circumscribe it would be well for us to dispense with at once and forever."

* * * *

"Whenever we are disposed to give ourselves perfectly to righteousness, to yield all the powers and faculties of the soul (which is the spirit and the body, and it is there righteousness dwells); when we are swallowed up in the will of Him who has called us; when we enjoy the peace and the smiles of our Father in heaven, the things of His Spirit, and all the blessings we are capacitated to receive and improve upon, then are we in Zion. That is Zion. If every heart were set upon doing right, then we should have Zion

here. I live and walk in Zion every day, and so do thousands of others in this Church. They carry Zion with them, and it is increasing, growing and spreading continually. Suppose it spreads from heart to heart, from neighborhood to neighborhood, from city to city, from nation to nation, how long would it be before the earth would be revolutionized and the wheat gathered from among the tares?"

* * * *

"How many there are who come to me to find fault with and enter complaints against their brethren for some trifling thing, when I can see in a moment that they have received no intentional injury! They have no compassion with their brethren, but having passed their judgment, insist that the criminal shall be punished. And why? Because he does not exactly come up to their standard of right and wrong! Now this is the height of folly. I find that I have enough to do to watch myself. It is as much as I can do to get right, deal right, and act right. If we all should do this, there would be no difficulty, but in every man's mouth would be 'may the Lord bless you.' I feel happy as I always told you. Light cleaves to light, and truth to truth."

THE WONDERFUL POWER OF SONG.

A VERY important part of the religious services of the Latter-day Saints is the singing of songs of praise to the Great Creator. When members of the Church assemble to offer up their devotions to the Most High, they always approach Him with a song of praise and thanksgiving. This is a very pleasing and acceptable manner in which to draw near to and manifest love and reverence for the King of Glory.

So interested is the Lord in this part of the worship of His saints that in re-establishing His Church in the earth in these latter days He gave revelations to His servant Joseph Smith respecting it. In one of these He appointed Emma Smith, the wife of the prophet, to make a selection of sacred hymns to be sung by the saints at their devotional exercises; "for," said He, "my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me and it shall be answered with a blessing upon their head." (Doc. and Cov. 25: 12.) By analyzing this extract from the revelation we learn three things:

First. That our songs of praise in order to be pleasing and acceptable to the Lord, must ascend from our hearts as well as from our lips. It is sinful to draw near Him with our lips if our hearts are turned away from Him. In order to worship God acceptably, we must do so in spirit and in truth; and this applies as much to the singing as to the prayers and sermons.

Second. That it is to the song of the righteous only that the Lord will condescend to give a listening ear. As "the effectual, fer-

vent prayer of a righteous man availeth much," so the song of a righteous person is a delight to the Lord.

Third. The Lord has promised to bless those who praise Him in songs of the heart.

It may be interesting to the readers of the STAR to hear how the Lord, on certain occasions that we will mention, fulfilled the promise which He made to His saints in the revelation from which the foregoing quotation is made:

A number of years ago certain missionaries laboring in the Southern States of America were successful in making a number of converts to the faith of the saints. A time was appointed and preparations made for the baptism of the proselytes. On learning of this, a number of men, whose hearts were filled with enmity against the servants of the Lord, banded themselves together and threatened to assassinate the elders if they attempted to baptize the converts. The brethren found themselves in a strait betwixt two: they did not like to run the risk of losing their lives—they were not courting death, neither did they like to back down and bow to the mandate of their wicked opponents and thus encourage them in their ungodly work.

While pondering over the matter, their minds reverted to numerous occasions when the Lord had intervened in behalf of His servants and delivered them out of the hands of their enemies. They remembered that, through faith, holy men had "quenched the violence of fire, stopped the mouths of lions, subdued kingdoms, and put to flight the armies of the aliens." Surely He who had thus empowered His servants in former days could assist His ministers in these latter times in overcoming the threats of their enemies.

As the time went on, the faith of the elders increased, and when the hour arrived for them to go to the river to perform the ordinance, they committed themselves to the care of Providence and set out to baptize the converts. They found a mob awaiting their arrival, determined to carry the threat into execution if the missionaries undertook to administer baptism to the candidates. The brethren were equally determined, and, calling the little assembly to order, the elder in charge requested them to unite in singing a hymn of praise to God. The effect was truly wonderful. As the inspiring strains floated heavenward their peaceful and subduing influence touched a tender spot in the hearts of the angry men and they stood listening to the hymn in respectful silence. An earnest prayer was offered to the kind and merciful Father, invoking His blessing upon all His children, and especially upon those who were about to enter into a holy covenant with Him. Not one of the mob moved when an elder entered the water and proceeded to administer the sacred ordinance of baptism to a humble, repentant believer in Christ. What a marvelous change that simple service had wrought in the hearts of those rough, boastful enemies of the saints of God! It seemed as if a raging

storm had suddenly subsided and a glorious burst of sunshine had taken its place. What had brought about this change? It was the power of Him who rebuked the angry waves on the Sea of Galilee and commanded them to be still.

The service ended, the little company of believers repaired to their homes, the servants of the Lord going to lodge with a family of saints. A short time afterward a knock was heard at the door of the home which sheltered the missionaries, and on opening it the good man of the house was a little dismayed on beholding the leader of the mob and several of his followers. Imagine the gentleman's astonishment when he who a short time before had sworn to assist in taking the lives of the servants of God, requested him to ask the elders to come out and sing for them again the song they had sung that evening on the banks of the river. The request was promptly complied with and as the voices of the missionaries blended in the glad refrain the eyes of their former enemies grew moist with tears. When the last notes had died away, they turned and went home. But that was not the end. No, that song had reached the leader's heart and it opened it to the gospel of peace. Some time after he was baptized into the Church of Christ and later gathered with the saints in Zion.

Years ago one of England's mothers on hearing the gospel proclaimed by humble elders of the Church, accepted it and was admitted into the fold of Christ. How she rejoiced when she read in song and story of the marvelous doings of the Lord in these latter days! She was desirous that her children should grow up to honor the Lord and keep His statutes; and often as the evening shadows gathered she would draw her little ones around her and sing to them the songs of Zion.

But one of them, a boy, as he advanced in years became indifferent to his mother's teachings and wandered away from the parental roof in search of wealth and worldly pleasures. One evening, after he had grown to man's estate, while walking down a street in a certain city he heard voices singing. He stopped to listen. It was a hymn of praise. The tune sounded somewhat familiar to his ears; he had heard it before somewhere. He went across the street to where a small crowd of people had congregated around two "Mormon" missionaries and listened to the last verse of a hymn which his loving mother had often sung to him when he was a child. What hallowed memories were clustered around that sacred song! One by one they came back to him. He fancied he could hear his mother's voice singing once again the songs which were so dear to her heart. That night, through the influence of an inspired hymn, the heart of a wayward son was turned to his mother, and now her people are his people and her God his God. Truly the Lord has kept His promise: "The song of the righteous is a prayer unto me, and it shall be answered with blessings upon their head."—W. A. M.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 18, 1908.

FURTHER CONCERNING THE SACRAMENT.

THE discussion on "Open or Close Communion" (commented upon editorially in the MILLENNIAL STAR of last week), is continued in the newspapers, and the controversy, though couched in polite phrases and with gentlemanly courtesy, yet betrays intense feeling, and exhibits that strong opposition which exists among the different "Christian" denominations, showing how far they are from that "unity of the faith" which is one of the signs of fellowship and the true Church of Christ, as described by the Savior and His apostles and recorded in the New Testament. In the remarks referred to concerning the order of the Sacrament of the Lord's Supper, it was intimated that we might touch further on this important subject. We now proceed to do so:

It appears very plain from the quotations then made from the Doctrine and Covenants and the Book of Mormon, that this ordinance follows admission into the Church of Christ by baptism, and that it is intended for members of the Church only. It may be argued that the revelations to the Church in these latter days do not forbid persons who are not members to assemble with the saints at their sacrament meetings, and the inference be drawn therefrom that non-members may join with the members in partaking of the consecrated emblems. It is true that the Church is commanded not to exclude from those assemblies persons who have not embraced the gospel by being baptized and confirmed into the Church, but it is not stated anywhere, so far as we know, that the sacred emblems are to be administered to them.

There is a great difference between allowing non-members to be present at the sacrament meetings and permitting them to partake of that ordinance. As already quoted from Section 20 of the Doctrine and Covenants, the members of the Church are to be instructed by the elders or priests on this matter "previous to their partaking of the sacrament," and that they "shall manifest before the Church and also before the elders by a Godly walk and conversation that they are worthy of it." Thus even members of the Church are not to have the sacrament without these qualifications, and this would surely argue that non-members are not to have it

administered to *them*. The following, from the Doctrine and Covenants, Section 46, may possibly be cited in support of the administration of the ordinance to non-members:

"3. Nevertheless ye are commanded never to cast anyone out from your public meetings, which are held before the world;

"4. Ye are also commanded not to cast anyone, who belongeth to the Church, out of your sacrament meetings; nevertheless, if any have trespassed, let him not partake until he makes reconciliation.

"5. And again I say unto you, you shall not cast any out of your sacrament meetings who are earnestly seeking the kingdom: I speak this concerning those who are not of the Church."

The latter clause is that which will be relied upon as in favor of "Open Communion," but as shown before, if the members are not to be permitted to partake if they have trespassed and are not reconciled to each other, nor unless they have proved themselves worthy, how can non-members, whose condition in these respects is not known, and who have not received remission of sins through baptism, be deemed worthy to partake while some actual members are forbidden? And there follows that which has already been quoted, this paragraph:

"6. And again I say unto you concerning your confirmation meetings, that if there be any that are not of the Church that are earnestly seeking after the kingdom, ye shall not cast them out."

While persons not of the Church may be present at confirmation meetings, it will be admitted that they are not, therefore, to receive the ordinance of confirmation, as that cannot be administered until after baptism. By the same rule non-members, though allowed to be present at sacrament meetings, are not therefore entitled to partake of the emblems, which are blessed according to divine instruction for members of the Church who are worthy of that blessing.

In the Book of Mormon similar instructions are given, as spoken by the Savior to the Nephites, in these words:

"And now behold, this is the commandment which I give unto you that ye shall not suffer anyone knowingly to partake of my flesh and blood unworthily, when ye shall minister it;

"For whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him;

"Nevertheless ye shall not cast him out from among you, but ye shall minister unto him and shall pray for him unto the Father in my name, and if it so be that he repenteth and is baptized in my name, then shall ye receive him and shall minister unto him of my flesh and blood; but if he repent not, he shall not be numbered among my people, that he may not destroy my people, for behold I know my sheep and they are numbered.

"Nevertheless ye shall not cast him out of your synagogues or your places of worship, for unto such shall ye continue to minister; for ye know not but what they will return and repent and come unto me with full purpose of heart and I shall heal them, and ye shall be the means of bringing salvation to them." (III. Nephi 18: 28-32.)

As further evidence on this point there are the instructions of

the Savior, in the same chapter, as to the authority to administer this ordinance, as follows:

“Behold there shall one be ordained among you and to him will I give power that he shall break bread and bless it, and give it unto the people of my Church, unto all those who shall believe and be baptized in my name.” (Verse 5.)

Against this it may be urged that the Savior on that occasion commanded His disciples that they should “take of the wine of the cup and drink of it,” and that they should also give unto the multitude that they might drink of it. And further:

“And it came to pass that they did so, and did drink of it, and were filled; and they gave unto the multitude and they did drink and were filled.”

But by reference to the previous chapters in III. Nephi it will be seen that those people had been “baptized unto repentance,” and that they were considered by the Savior as His “disciples.” They were accepted of Him, even as were those who had been baptized unto repentance and remission of sins by John the Baptist, previous to the ministry of our Lord. In establishing His Church among them He bestowed upon the twelve apostles, whom He selected, power to baptize for the remission of sins and confirm by the laying on of hands, and administer all the ordinances of the Church as a perfect organization. But Nephi, who stood at the head, had been previously baptized and had administered the ordinance to others. Here is the record:

“Now I would have you to remember also that there were none who were brought unto repentance who were not baptized with water, therefore there were ordained of Nephi, men unto this ministry, that all such as would come unto them should be baptized with water, and this as a witness and a testimony before God, and unto the people, that they had repented and received a remission of their sins. And there were many in the commencement of this year that were baptized unto repentance, and thus the more part of the year did pass away.” (III. Nephi 7: 24-26.)

That was during the years immediately before the appearing of the Savior to those people, and by reference to the chapters preceding, it will be seen that baptism for the remission of sins had been general among the Nephites, after true repentance and faith in the coming of Christ. Thus they were accepted of Him and considered worthy to behold Him in person and touch His hands and His side, as well as to partake of the emblems of His body and blood. This was a special manifestation and administration of the sacrament to them, and as a pattern to be followed after His ascension. And His instructions to them, given repeatedly, were that the sacrament was to be administered to those who repented and were baptized in His name, and not even to them unless they proved themselves worthy of it. He gave them the perfect form of baptism and also of consecrating the emblems of His body and blood, and of the organization of His Church, with its officers and authorities and blessings and powers, and it is clear that in regular sequence the principles of the gospel were shown to be first, faith; second, repentance; third, baptism for the remission of sins;

fourth, the laying on of hands for the gift of the Holy Ghost; then the holy sacrament and communion of saints, bringing about the unity of the faith, the knowledge of the truth and fellowship with the Church on earth, and that of the first-born in heaven.

Thus this matter is made clear and definite, as are all the doctrines, ordinances, ceremonies and proceedings in the Church of Jesus Christ of Latter-day Saints, which is a restoration of the primitive Christian Church, as established by the great Redeemer on both hemispheres when He ministered among men in the first century of the Christian era. This is sufficient for our general guidance. But as the Lord has revealed, "it is given to the elders of His Church from the beginning and ever shall be to conduct all meetings as they are directed and guided by the Holy Spirit." (Doc. and Cov. 46: 2.)

Investigators and women and minor children who, through the perversity of husbands or parents, are not permitted to be baptized, although they believe with all their hearts, while they must not be excluded from the sacrament meetings or confirmation meetings, are debarred from confirmation and partaking of the sacrament, which is no doubt a great deprivation to some of them, but no greater than that of being hindered from receiving the ordinance of baptism for the remission of sins. They are to be encouraged, prayed for, recognized as under the care and blessing of divine providence, and entitled to precious blessings, but they must abide in that patience which is one of the virtues of God's people, and exercise faith that in due time they shall be made partakers of the fulness of the blessings of the gospel of peace. Let the elders and members of the Church behold these things in the light of divine revelation, that as children of Zion we may all see "eye to eye."

C. W. P.

"The Spaulding Story"—How good came from it.—In the *Deseret News* of the 16th ult. appears the following, written by President John G. McQuarrie, of the Eastern States Mission:—"Saturday, May 16th, at Boston, Mass., Mrs. Lulu Elizabeth Brittain, the granddaughter by marriage and nearest living relative of Solomon Spaulding, in connection with three others, was baptized and also confirmed a member of the Church of Jesus Christ of Latter-day Saints. She had heard her parents talk about the story written by her grandfather, and its alleged connection with the Book of Mormon. Hence when an elder called at her home and referred to this book, she was curious to know something about this strange volume of scripture and the religion which she supposed had sprung out of it. Through carefully reading the book and studying the principles of the gospel as they are taught by the Mormon missionaries, she soon became converted to the divine authenticity of both. It is quite probable that her husband and son will also follow her into

the fold as they are favorably impressed with the teachings. Had it not been the vain effort to account in some way for the Book of Mormon it is safe to say that this unpublished story would have long since been forgotten even by members of the Spaulding family. Had it not been that her curiosity was excited by this talked of myth, it is probable that Mrs. Brittain would never have invited into her home the man who brought with him the gospel message which will no doubt result in the salvation of this worthy family."

SUGGESTIONS TO SUNDAY SCHOOL OFFICERS AND TEACHERS.

ELDER ALVIN E. JORDAN reports the re-organization of the North London Sunday School, on the 7th inst., with the following officers: Superintendent, Alvin E. Jordan; first assistant, J. B. Patterson; second assistant, W. H. Coleman; secretary, Susannah Parker; assistant secretary, Emily Hobbs; chorister, W. J. Willes; organist, Emma Steele; assistant organist, Rachel Smith.

Superintendent Jordan asked for a few suggestions relative to Sunday School work, and the following, which were sent him, may be profitable to the officers and teachers of Sunday Schools in other parts of the European mission:

1. The superintendent and his assistants should consult together frequently concerning the interests of the school. They should have their work planned ahead, so that when they enter the school-room they may know what they are going to do.

2. After the opening song and prayer, administration of the sacrament and reading of the minutes, about ten minutes should be devoted to singing practice and the reciting of memory gems.

3. Get the pupils to learn the songs by heart so that they may be able to sing them without the aid of books. A wise teacher said to his pupils, "Sharpen your brains and throw away your pencils." Sunday School scholars should use their memories and lay aside their books. In teaching the songs the instructor should analyze them, so that the scholars may understand what they sing.

4. Teachers should understand what they are going to teach. Unless they know their lessons, they will be unable to hold the attention of their pupils. It is a very difficult thing for a teacher to tell a story which he does not know himself. Impress upon the teachers that Saturday evening or Sunday morning are not the proper times to begin the preparation of the Sunday School lesson. "It is too late to sharpen one's sword when the drum beats to battle." The lesson should be taken up in the beginning of the week, and a little time devoted to it each day if possible. It should be put in soak, so to speak, strained at the end of the week, and the cream or essence taken to the Sunday School class. A military officer said: "Trust in God and keep your powder dry." Sunday

School teachers can profit by this advice. They should put implicit trust in God, but at the same time they should study their lessons thoroughly. The Lord helps those who help themselves. Teachers in the higher departments should avoid unprofitable discussions and leave mysteries alone.

5. In the theological department the teachers should get the pupils to do as much of the work as possible. They should assign the lesson the previous Sunday, and have members of the class talk on it (not from it) the following Sunday. When a member has rendered his part, the teacher should ask the other members of the class to make comments on the topic that has been treated. But unkind criticism must not be indulged in. The teacher should be thoroughly prepared so as to be able to elaborate upon the subjects treated by the members of the class. In the children's department, the little ones should be taught to pray, to ask the blessing on the food, etc.

Other suggestions may follow later.

FROM THE MISSION FIELD.

Farewell Social.—On Saturday evening last, a large gathering of saints and friends assembled in the saints' meeting hall, Stockport, to tender Jesse W. Owens a farewell social, prior to his leaving for home. An excellent program had been prepared and was very creditably executed. Refreshments were also served. In a short speech, President Olsen referred to the faithful services which Elder Owen had performed, and invoked the blessings of the Lord upon him. Elder Owen, in reply, thanked the saints and friends for their kindness to him, and bore a parting testimony to all present of the truthfulness of "Mormonism."

Successful District Meetings.—Two largely attended and impressive meetings were held in Manchester last Sunday afternoon and evening. The meetings were presided over by Elder Julian M. Thomas. Elder William A. Morton of the Liverpool office was present at both services. His subject in the afternoon was, "Salvation for the Dead," and in the evening he delivered an interesting discourse on "Utah and her People." President Olsen in a very able manner spoke on the "Atonement of Christ," and Brother Julian M. Thomas and other elders also made short, interesting addresses. Many non-members were present at the evening service and a splendid spirit prevailed.

Arrivals.—The following missionaries for Europe arrived June 12th, 1908, per s.s. *Republic*: C. Ralph Howe, Joseph S. Edward, James W. Burt, George H. Lambert, Peter Rasmussen, Joseph S. Nielson, Francis J. Parsons, James R. Smith, Theodorus J. B. N. Korthals, Salt Lake City; J. H. C. Wood, Wood's Cross; Ezra O.

Smith, Oliver M. Munk, Leo M. Squires, Logan; John Henry Barker, Cache Junction; Edward M. Perkins, Mapleton; Frank A. Purrington, Clarence P. Larson, West Weber; Earl Jackman, John L. Francom, Levan; Ebenezer H. Williams, Syracuse; Atlantic Christensen, American Fork; Leffel A. Bean, Karl J. Knudsen, Provo; Heber J. Hanson, Benjamin; Ferdinand A. Peterson, Rigby; Parley Harbertson, South Weber; Silas W. Mower, Fairview.

Appointments.—The Elders who arrived for Great Britain, June 12th, have been appointed to labor in the following conferences: C. Ralph Howe, J. H. C. Wood, Bristol; Parley Harbertson, Grimsby; Ebenezer H. Williams, George H. Lambert, Earl Jackman, Liverpool; James W. Burt, Frank A. Purrington, Newcastle; Joseph S. Edward, Edward M. Perkins, Norwich; Ezra O. Smith, John Henry Barker, Nottingham; Atlantic Christensen, Scottish; Silas W. Mower, John L. Francom, Leffel A. Bean, Sheffield.

Baptisms.—On the 11th inst. a baptismal service was held at Bath Lane Baths, Leicester. About seventy-five people were present and were addressed by President J. B. Merrill, after which five converts were baptized by Elder Samuel R. Egbert. On December 18th last, three persons were baptized in Leicester, by Elder S. R. Egbert. Through an oversight this baptism was not reported before.

On Sunday morning, June 14th, a baptismal service was held in the Corporation Baths, Carlisle. After singing and prayer, Elder L. S. Mecham spoke briefly on the ordinance of baptism. Seven converts to the faith were then baptized, Elders L. S. Mecham and George L. Wintle officiating.

A baptismal service was held at the Rotherham Public Baths, Rotherham (Sheffield conference), on Sunday, June 14th. Elders Standley H. Rich and Joseph Davison spoke briefly upon the ordinance and exhorted those who were about to enter the fold to be faithful, after which three converts were led into the waters of baptism, Elder Joseph Davison officiating. The confirmations took place at the water's edge.

On Saturday evening, June 13th, about twenty-five saints and friends assembled at the Leigh Public Baths (Manchester conference), to witness one of God's holy ordinances. After a very interesting talk on baptism for the remission of sins, by Elder Moroni Colvin, four converts were added to the Church by baptism, Elder Albert Collard officiating. They were confirmed at the Sunday evening meeting.

On Saturday, the 13th inst., another member was added to the Bristol branch of the Bristol conference. The ordinance of baptism was administered at the Hetling Baths, Bath, Elder Joseph F. Barker officiating.

We are pleased to report one more soul added to the Church by baptism, June 16th, 1908, at Ballymacvia, in the Kellswater River, Ireland, Elder T. J. Bennett officiating.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XIX.—THE MELCHISEDEK PRIESTHOOD.

Text: We believe in the same organization that existed in the primitive Church, viz.: apostles, prophets, pastors, teachers, evangelists, etc.—Articles of Faith, 6.

I. Why so named.

1. After Melchisedek, king of Salem, and priest of the most high God (Hebrews 7: 1-17; compare Genesis 14: 18, 19; Book of Mormon, Alma 13: 17-20).
2. Formerly known as the Holy Priesthood after the order of the Son of God (Doc. and Cov. 107: 1-5).

II. Power and Authority of the Melchisedek Priesthood.

1. The higher or greater order of priesthood (Doc. and Cov. 107: 8, 18, 19, 64, 67).
2. Holding the keys of all the spiritual blessings of the Church.
3. Specific offices comprised (Doc. and Cov. 107: 6-19). (a) Elders. (b) Seventies. (c) High Priests. (d) Patriarchs. (e) Apostles. Study in detail the duties pertaining to each of these offices.

III. Quorum Organizations in the Melchisedek Priesthood.

1. The Elders' quorum (Doc. and Cov. 20: 38-45; 107: 11, 12, 89). (a) Comprising ninety-six elders. (b) Duties of an elder (Doc. and Cov. 20: 45; compare 46: 2).
2. The Seventies' quorum. (a) Comprising seventy members, including seven presidents. (b) To act under the direction of the apostles (Doc. and Cov. 107: 34, 35, 97, 98).
3. The High Priests' quorum. (a) A stake organization. (b) Membership not limited as to number (Doc. and Cov. 107: 10; 124: 134, 135).

IV. The Melchisedek Priesthood Restored in this Dispensation (Doc. & Cov. 27: 12). Restoration effected through Peter, James, and John, who held the presidency of this priesthood after the departure of Jesus Christ in former days.

General reference: "The Articles of Faith," Lecture XI.

FOR OTHERS.

“For others”—what a glorious thought
 That we, so crowded on this busy earth,
 Can learn this lesson with such blessings fraught,
 Living the only life of real worth—
 For others.

The cares and toils that burden and annoy,
 The heartaches that so keenly pierce to-day,
 The sorrows that o'ercloud the path of joy,
 Are lightened when forgetting self, we pray
 For others.

Oh! let us, then, in kindly sympathy
 Be watchful e'er for every chance to bless;
 Following Him who e'en on Calvary's tree
 “Pleased not Himself”; but suffered on the cross
 For others.

Thus walking in His footsteps day by day,
 Trying to be like Jesus 'mid the earthly strife,
 Thou'lt come in God's appointed time and way
 To dwell with Him who gave His precious life
 For others.

SELECTED.

DIED.

CLEVERLEY.—At the Coventry and Warwickshire Hospital, on Saturday, May 16th, 1908, Sister Ann Cleverley. Deceased was born at Coventry, June 24th, 1857, and was baptized into the Church of Jesus Christ of Latter-day Saints, March 28th, 1908, by Elder James W. Phillips. She was a faithful saint and died in full hope of a glorious resurrection.

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